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TRANQUILITY of Mind is that serene Sensation, which results from Thinking and Acting rightly. This is the supreme Happiness attainable on this Side of the Grave, or rather an Earnest of that which lies beyond it. It is that Quality which the Stoicks magnified so ex-

travagantly in their Wife Man, and which they thought they could not enough commend, without being on Blasphemy. It is that Estate which is worth acquiring, because it lies wholly within our Possession, and cannot but by our own Consent be taken from us. These are the Blessings which from Tranquility: But the great Question is, how to be obtained? It is easy for a Man of any Skill, to paint beautiful Landscips, and to the Imaginations of others, by stretching his hand to put them into Possession of what he writes, or to give them Countries equivalent to those he describes, that is not so easy to be done. A Moral philosopher ought, however, to do this, otherwise all pompous Discourses of the Worth and Excellency of the Virtues, are but so many Declarations, however they might amuse and divert Boys, but are sure to offend and disgust Men.

The first Step necessary to the acquiring this Estate of all Goods, is to make one's self perfectly master of the Language of Truth, a Phrase I use in distinction to the Language of the World. I say, is the first, and indeed the most essential for as the last-mentioned is the Language we learn from our Cradle, and in which we are almost usually constrained to Talk till we sink into the Grave, it is not easy to apprehend at first, and to carry out in our Thoughts, that the Reverse of every thing we say, and of every thing that is said to us is Truth. For Example, what is more common to hear a Man said to be happy, on account of a Estate falling to him; whereas in Reality, this Accident which only furnishes him with the means of Happiness, if he knows how to use it, is an ordinary thing is it to speak of the mighty effects due to such and such Persons, on account of eminent Birth, yet this is only true of outward marks of Veneration; for no Law, Human or Divine, requires us in our Hearts to esteem a weak or a wicked man, because his Great Grandfather was a wise and good One. When the Language of Truth is once learned, so as to become habitual, we shall easily enter into it whatever we hear spoken in the Language of the World, and, consequently, we shall be shut up that great Gate of Deception, by which most of those numerous Evils enter which disturb and distract the Minds of Men.

The second Maxim is that of Persevering in a Course of Truth. For as Mr. Wallaston rightly observes, there is a Truth in Action as well as Expression, and the vicious Man who lives in direct Opposition thereto, may be said to live a Lye, as that Gentleman emphatically expresses it. With such a Life Tranquility is incompatible; there is something so contrary to the nature of Vice, that with ever so strong a desire of it, a Man must be continually uneasy, inasmuch as it sets him at Enmity with God and Nature, the effects of which he will feel in his Thoughts and his Actions. Moral Truth is easily distinguished by the Light of Nature; but it is so plainly set out, in its Bounds so clearly adjusted by the Christian Religion, that on this account the Apostle justly tells us to walk as in the Light. In all things therefore, we must adhere strictly to our Duty, and not fancy our Attention in one Respect, will balance Neglect in another; since in the most common Condition of Life a general Circumspection is necessary, the corrupt Branch being sufficient to infect the whole Tree.

The third Rule, and the last which I shall offer, is having a just Contempt of the Sentiments of the World, and an honest Confidence in our own, regulated by the foregoing Rules. Without this we shall continually be in Danger of Shipwreck; when we observe that, we really differ from most men, and are on that account censured for Singularity, it will go near to stagger our Resolutions,

and incline us to go back into the Broad Way, merely that we may travel with Company. When, however, these Temptations are effectually overcome, and we have thoroughly extinguished that false Complacency which occasions so many Relapses, our Labour is complicated, and we may be sure of passing the rest of our Lives in that Ease and Quietness, that Serenity and cheerful Composure, which constitutes at once the most admirable and amiable Character consistent with Humanity.

A Man in this Situation, will naturally desire that Providence should bestow on him neither Poverty nor Riches, as doubting his own Fortitude in supporting the former, and being no less afraid to accept the Stewardship of the latter. Such a one would prefer Mediocrity in Fortune to what the World calls Prosperity, and thank Providence for the Lightness of his Burthen, and that it required of him no greater a Service than he could easily perform. He has a just Sense of the Felicity of his Situation, no foolish Desire of quitting it for a more elevated Station, nor any groundless Apprehensions of the Unkindness of Providence, while he makes a right Use of his Talent, and piously and prudently dispenses what is committed to his Care. Pleased with his Obscurity, and safe in his Innocence, he rejoices in the Labour of Life, and after Death expects his Reward.

BUT if notwithstanding all rational Precautions it so happens, that from enjoying the Conveniences of Life, such a Man is reduced to bare Necessaries, his Tranquility will be still the same. Conscious to himself that he has discharged his Duty, he will consider only how to act this new Part assigned him with Decency, so as to prevent any Reflection on the divine Dispensation from any Irregularity or Impatience in his Conduct. In such a State he will look upon himself as absolved from all Care of keeping up Appearances, as the World phrase them, he will not be afraid or ashamed of owning his Condition, because he will have long before learned, that a virtuous Poverty is not a despicable, but an honourable Thing. He will not look upon it as a Misfortune to himself, but to such, as if Things had otherwise happened, he might have maintain'd and assisted. He will see, that even this State of Life hath its peculiar Commodities and Advantages. He will be pleased to find himself absolutely independant, without being obliged to pay Visions, or to receive them. He will rejoice in the full Possession of his Time, to which in Affluence all the World lays Claim, he will have the highest Satisfaction in maintaining the Dignity of his Character, and in supporting the Reputation of an honest Man, under Circumstances most liable to Temptation. These Considerations will not alleviate, but absolutely dispel that gloomy Solitude which usually attending Persons in narrow Circumstances, makes them uneasy to themselves, and Objects of Concern and Pity to others. So that instead of appearing melancholy, instead of testifying his inward Anxiety by outward Confusion, such a Man will wear the same cheerful Aspect, and carry about him the same cheerful Heart that he did heretofore; and he will do this with such an unaffected Ease, that his Poverty, instead of being pitied, will be envied; because it will be clear, that his Soul is alike superior to all mortal Conditions, and that the same Frame of Spirit which enlivens a Cottage, would have added Lustre to a Palace.

ON the other Hand, if a Man, bless'd with this happy Temper, which springs from an equal Mixture of Reason and Piety, receives, from the Giver of all good Gifts, the Riches of this World, he considers himself as a Steward only for his Brethren, he blesses God for having thought him worthy of so high an Office; and tho' it may be the Retirement of Poverty would have better contented him, yet he joyfully addresses himself to discharge that Load of Business which his Lord imposes on him. His Quality and his Fortune are to him standing Rules of Conduct; and there is nothing of which he is so fearful, as that he should tarnish the Lustre of the former, or make any ill Use of the latter: His Table is a School, where a modest Magnificence is seasoned with moral Discourse and sober Reflections on ordinary Transactions: His Family an Academy, wherein all who have their Subsistence have their respective Duties assign'd them, and are not only his Domesticicks, but his Pupils,

whom, as Occasions offer, or their Merits demand, he transplants to independant, tho' perhaps not more happy Circumstances: His Riches afford him no other Satisfaction than as they enable him to make others rich; not so much by imparting to them of his Wealth, for his Bounty would then be circumscribed within narrow Bounds, but by teaching them how to acquire, by honest Means, to preserve, by prudent Methods, and to make a right Use of what are called the Goods of Fortune: Such a Man never is, never can be elated, by the greatest Accessions of Wealth; for no Servant boasts of the Money committed to his Charge; because it would be imprudent; it would be foolish: Quite the Reverse: Such a Man will see these Acquisitions with Concern; he will be afraid of too much Business; he will doubt the Strength of his own Abilities, and he will think himself obliged to be more and more servent in his Addresses to the Throne of Grace, that his Mind may preserve its pristine Purity, and that he may never think of making another use of the Mammon of Unrighteousness, than to secure a Passage into the Mansion of his Father. Thus than it appears, that Christian Tranquility is that Rock, on which, if a Man build his House, the Winds or the Floods shall not prevail against it.

R. FREEMAN.

SCOTLAND.

Edinburgh, July 20. Tuesday last the High Court of Justiciary met, in order to receive the Verdict of the Jury on the Proof against the Rev. Mr. James Hog and Mr. Thomas Souter, and the same being read and recorded, is as follows, viz: We (by Plurality of Voice) find, That the Crime of Subornation, or endeavouring to suborn People to be Witnesses, as libelled against the Pannel Mr. Hog, is proven in sundry Facts, each Fact only by one single Witness. As to Thomas Souter, the other Pannel, we find him Art and Part in the said Subornation. Then the Right Hon. my Lord Justice Clerk asked the Pannels, if they had anything to offer for themselves in Arrest of Judgment palling against them? And the Council for the Pannels standing up, to open upon the Import of the Verdict, the Court appointed Council on both Sides to be ready to plead thereon Friday next Afternoon before their Lordships.

The same Day the Magistrates caused a publick Intimation to be made against all riotous Assemblies, Mobs, or Squabbles on the Street, and strictly discharging all Apprentices or others, to be seen in any Number without Doors after 10 o'Clock at Night, under the severest Penalties.

And Yesterday they sentenced three of the Town Soldiers to be first publicly punished, and afterwards discharged the Service, for being drunk upon Duty. Nothing can be more commendable than such a generous Zeal which uses proper Precaution to prevent Disturbance, and punishes severely when it happens.

Last Week died James Adam of Whitstead, Esq; Robert Lochley, a Grenadier, was yesterday set at Liberty from the City Gaol, and is gone to his Regiment at Dalkeith.

FOREIGN PORTS.

Cadiz, July 15. N. S. On the 9th, arrived the Francis, Fanning, from Genoa; the Dolphin, Ingle-sole, from New England: On the 11th, the Susanna and Peggy, Watson, from Hamburg; the Henry and Susanna, Thrall, from Bristol; the Amelia, Salmon, from Cork; the Andalusia, Walsh, from Alicante. On the 8th, sailed the Two Brothers, Ray, for Cork: On the 9th, the Kings-fisher, Roundy, for Lisbon; the Seafower, Wilson, for the Levant; the Ann, Grimbale, for Genoa; the Sarah, Scrivener; the Theodosia, Blyst, for the North; the London Post, Wolfe, for the Levant: On the 10th, the Santo Christo, Sastre; the N. S. del Rosario, Sirjes, for Minorca; the Prince, Bowles, for London; the Happy Return, Postgate; the Exchange, Jackson; the Glasgow, Macendie, for the North; the Thres Brothers, Webb, for Newfoundland; the Margaret,

